

205000

Questions, concer- nyng Conie-hood, and the Nature of the Conie.

Of which, vnder the Moderato^rship
Of Honie-mouth Stengler, Conie-catcher:
Merie-Pate, the Knaue of Clubbes,
Being Aunswerer.

To take degree in the same facultie

Shalbe disputed:

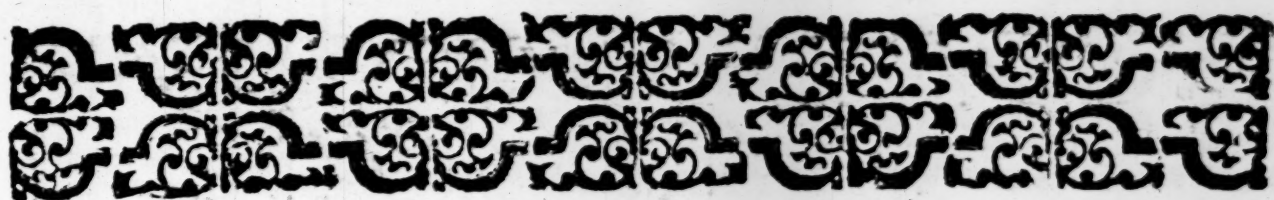
In the afternoon-houers, euenings & night-times, amongst
a great Concourse of all Studentes in the same Facultie,
these next eating, playing and bibbing Kalendes, in the
Regent house of Phantastiques.

*As they were studiously Acted
in Germanie.*

Smiling, who telles a profitable Trueth,
In sweet Conceit, enfoldes a needfull Purge,
Rude Bobbes are bitter, Pleasure plastereth Ruthe,
Which iust Remorse from guilty Soule might urge.
But he, which takes no warning, fowle or fayre:
Gulled with Gobbes, I wish him blacke Dispaire.

Read, vnderstand, iudge.





To the right VVorshipfull,
S. S. Esquire.

SIr, happening to finde by chance, among my Law-papers, the originall print of this Pamphlet, in Latin, as it was acted at *Wittenberg* in *Germanie* during my abode there and afterwarde sent ouer to a friende into *England*. I thought good, inasmuch as wise men ioyne all their pleasures with some profitable consequence, to deeme it worthie your view, wherewith your Worsh. at time of your leysure, with your recreation may beholde in the way of a iest, manie earnest absurdities of mens conuersations. May it please your W. to accept of it, I haue my wish. This 4. of Iune 1595.

Your W orships deuoted.

R. R.

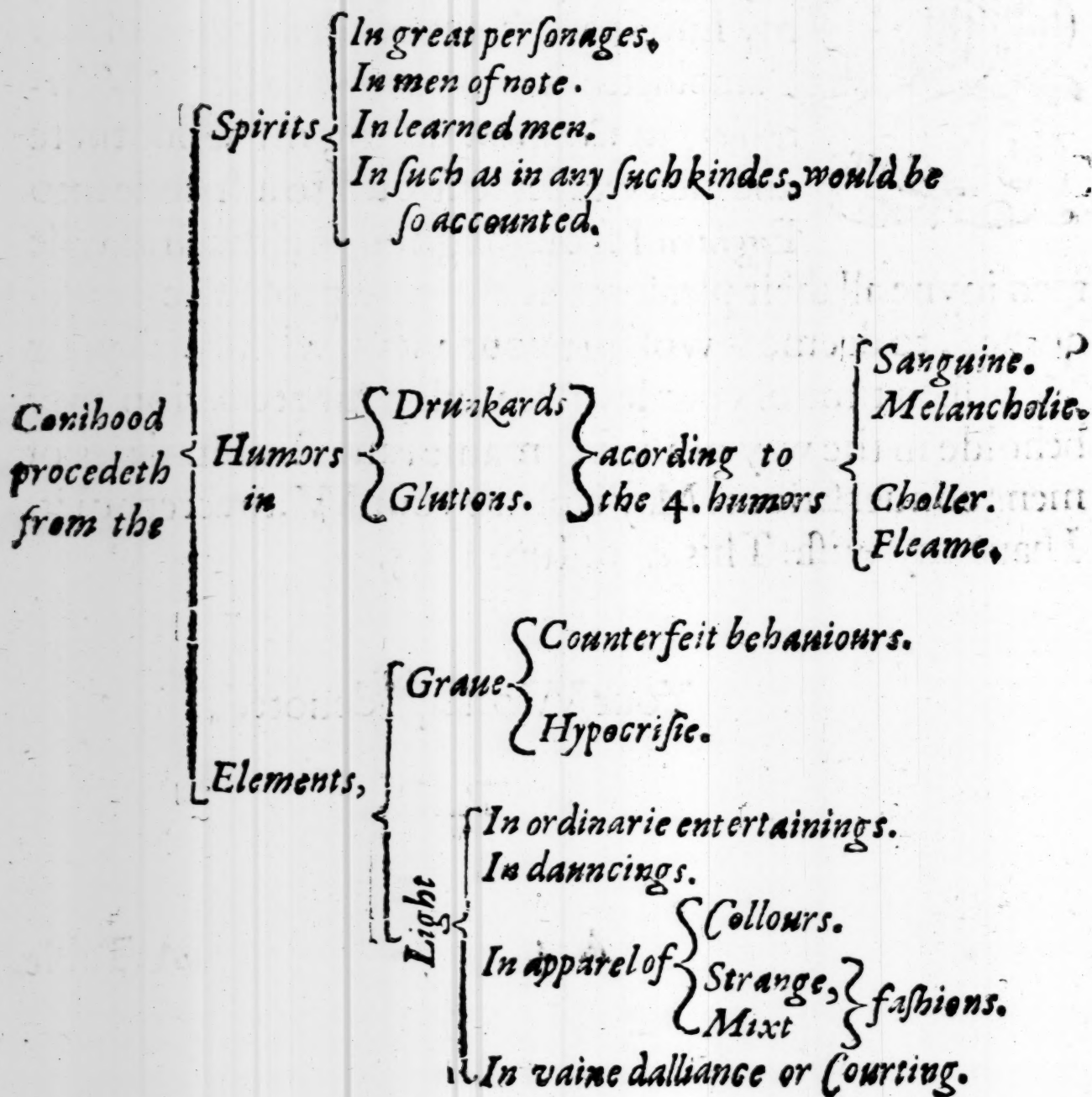
A 4

A Table



A Table, or Trichotomy, by

a Conie of the eighth position, of the matters contained in these Questions.



Questions

OF CONIHOOD.

ter is litigious, yet hanging in controuersie, it shall much auaille to marke in what region many of our continent are possessed with this sicknesse: For, *Like will to like.*

VI.

OVt of the foresaide definition, it may easilie be conceiued, that there is not only one kinde of this disease, but diuers. For, some Conie-hood doth consist in the Spirites, some in the humours, and some in the Elementes, in the manner of a feauer, as hereafter shall more largelie be declared.

VII.

FOr, that Conie-hood, which doth consist, in the spirites, is most commonly to bee deprehended in great personages, in men of note, and in learned men, as also in such, who though they bee not such, yet they would bee so accompted. For, these Conie-men beare high and proud mindes, who in respect of themselues despise all their inferiours, they praise and proclaim their own actes, although sometime they lie shamefully: and they speak nothing but sentences or rimes or otherwise, making verses in their owne commendations they publish them in other mens names, to the end that they may bee thought the Candlestickes of their countrey, and are men of differing tongues.

VIII.

As for example, when at a ciuill table, one man will haue all the talke, and will ouer-rule all the company to his owne conceit: who will only giue directions, and boast of his owne learning, although he bee a foole: who will alwaies be disputing, singing & drinking a health, & yet is not able to perform any thing; who makes much babble of his riches, and hath euer in his mouth an hundred thousande

QUESTIONS

and a thousand thousand, & yet is but a poore fellow, who boastes of the Mistresse, when skarfly, or not at all he can preuaile with the maide, and in a word, such an one as doth professe himselfe seene in all faculties, and is alwayes finding out new learnings, and new methodes, and will refute all others.

IX.

OF the same barrell are they, which goe Semitary-wise, stalking through the streets, casting vp the head, dauncing the measures in their gate, as though they were weying their legges: they flowe in large cloaks, they lift vp their nose, as though they would hook heauen with it: and they doe diligently obserue where men are trouped, that going by them, they may be pointed at with the finger: who will boast himselfe to be a Gentleman, whereas indeed he is a verie clowne, and hath a follower, himselfe being neuer fitted to bee a maister: and such as will weare golde ringes, when as yet their calling or other qualitie would not admit it. For all these kindes of Conie-men (and the like) growe from the highnes of the mind, and are Conies in the highest degree.

X.

COnie-hood, proceeding from the humors, is that, which cannot be in men, while they be sober, but then beginneth, when the brain or bellic, is become foggie with wine or Ale, as are all those, who can verie well behaue themselves while they be sober, but as soone as they be drunk, they then growe dead-sicke of this malladie. And these kinds are again diuided according to the foure humors, Bloud, Melancholy, Choller, Fleame.

XI.

FROM Bloud proceeds that kind of Conie-hood, which breaks out into laughter, wherby the Conie man makes
a iest

OF CONIE-HOOD.

a iest of himselfe, and willinglie giues the Companie occasion to laugh him to scorne, or when he is vext and rubd in deed, and doth well perceiue, that it is giuen him to that end yet he thinkes he bobs others, and is easily perswaded to any thing.

XII.

That Conie-hood which proceedes of Melancholy, is, when in feastings appointed for merriment, this kind of Conie-man fits like *Mopsus* or *Corydon*, blockish, neuer laughing, neuer speaking, but so Bearishlie, as if he would deuour all the companie, which he doth to this end, that the guests might mutter, how this his deep Melancholy argueth great learning in him, & an intendment, to most weighty affaires and heauenlie speculations.

XIII.

Conie-hood proceeding from Choller, is in him, which amongst mirth, hauing but one crosse worde giuen him, straightwaies fals to his weapons, and will kill and hacke peccemeale the quicke and the dead through superfluity of his manhood (like a Goat) & doth this for this purpose, that the standers by may say, that he is a tall fellow of his hands, and such an one, as will not swallow a cantell of cheese.

XIV.

The Flegmaticall Conie-hood, is that, which growes of too much faithfull drinking, wherethrough by too often carowling he is constrained either at boord, in bed, or in dauncing, to speake substantially by disgorging himselfe, vpward or downward. This humor (when he is disburdened and yet faithfully put down) ceaseth to be Conie-hood, (wheras the rest do keep the name of Conie-men, after the deed ouerpassed) and therefore, now is not called a Conie, but an aduise fellowe, and one that speaks by distinct spaces, and fals vnder the example of grauity in the Elements.

QUESTIONS

XV.

IT remaines to speake of that Conie-hood, which is placed in the Elements. To which end vnderstand, that there are two kinds of bodies Elementary, graue or weightie, and light: whence according to this *διχοτομία*, or twofolde diuision of Conie-hood: some are sayd, Conie-men of grauity, or honestie, or religion: and some of leuity, lightnes or follie.

XVI.

IN to this kind (thick and threefolde) men of superiour place fall headlong: and no maruel, seeing they are with others, of a like birth and kind. But the Conie-hood of grauity especially shewes it selfe in mens maners, by which one may easilie perceiue, if the party haue studied and propounded vnto himself a ciuil proportion & decencie in his behauiours. And if he haue not done so, you may be bold to refer him to this kinde of Conie-hood.

XVII.

AS he which is deuoted to courting of women, and supposeth, when he hath spoken, that he hath spoken eyther Nectar, or a thunderbolt, or, who sometime, when hee should be vncouered, keepes on his Bonnet, expecting to be first saluted: and when he doth wrong to another, looks through his fingers, to see if the other do as much again vnto him. In generall, whosoever fauours of the distinct speaker, mentioned in the foureteenth position, may bee called Conie-men of grauity.

XVIII.

THe Conihood of leuitie or lightnesse, is the last, but of all others is the most common and generall. For, hither we referre the fashions of apparell, the wagging and wringing of the body, the kissing of the hand (like Iacke an Apes) the leg, the leg and the halfe, & the two legs and three quarters, either in entertaining or dancing, either by men or women.

XIX.

OF CONIE-HOOD.

XIX.

AS for example they which haue neuer bene out of their native countrie, or if they haue been a while from their mothers dug, vpon their return, gird themselues to a sword, vse diuerse and strange fashions of apparell, with the greate bellie (which we call the breeding of Conihood) a goodly Millan, or strange bonnet, deepe ruffles, close breeches, like *Pithagoras* letter Y. (whence we call these sloppes *Pithagoras* hose, or the *Ypsotonicall* trusse) pumpes and pantables, & such other foolleries, who giue euerie man the becke (as desirous to be reputed some bodie) teare the ground with curtesies, and vse other innumerable settings foorth and reuerences.

XX.

OF kin vnto these, be those Conie-men, which weare in part French, in part Dutch fashions, and are folded vp in diuers collours, as red, yellow, Greene, white. Out of which number, the sad wearers of black, are euer excepted.

XXI.

Neither is this Conie-hood of lightnes in apparell onely, but also in dancings, & other like actions, in which they caper, whip about the house, now affecting the *Italian*, strait the *Polonian*, anon the *English*, and then the *German* action, to the end, they may thrust themselues into some opinion with silly wenches. In regard whereof, we terme these the Venerious or louing Conie-men: and when they haue done, commonly borrow a foolish kisse, & by all means endeavors to honour his mistresse with fillic poemes, or constrained, or simple melancholy glances and aspects.

XXII.

THe companions of this kind of Coni-hood are termed *Cornelius Queasie*, *Cyglia Pilemerandus*, *Fulenspegelius*, *Poken-gius*, *Paule Heed thy selfe*, *Papa* of the *balde Mount*, *Claus stultus*, all Ignorance, Pride, Luste, abominable lustes,

QUESTIONS

Lusts, gluttonie, scurrilitie, impudencie, smugnes, which are in some more, in some lesse. And in generall, all the whole troupe of Hobby-horses, who take pleasure in things light, momentarie and vncertaine.

XXIII.

THe signes of this Conie-hoode, are laughters till they chucked, loudnesse of voice, wanderings vp and down, apish actions, sudden iumpings, rolling of the eies, long hair after the fashion of women, the apparel, the gate: whereunto any man may adde more, whosoeuer shal consider of behauiours according to this Arte, and examines himselfe in his owne skinne, according to that saying, *All things are full of fooles, or foolishnesse*. Therefore is emptinesse no where allowed in nature, whence I conclude, that the Ancients were deceiued, who maintained the contrarie, and hee that shall maintain the contrarie in any man, but especially in himself, it is at our conuention to be ouer-ruled, that he only shal be the eighth wise man.

CORONIDES, or Questions to be disputed for pleasure.

- 1 Whether Conie-hood, may bee aswell in women, as men? Which is affirmed.
- 2 Whether any man taking himselfe by the nose, may apprehend withall diuerse kindes of Coni-hoods, as well concerning the quantitie, as the qualities? Both which are affirmed.

FINIS,

